HARAMBEE FLAME

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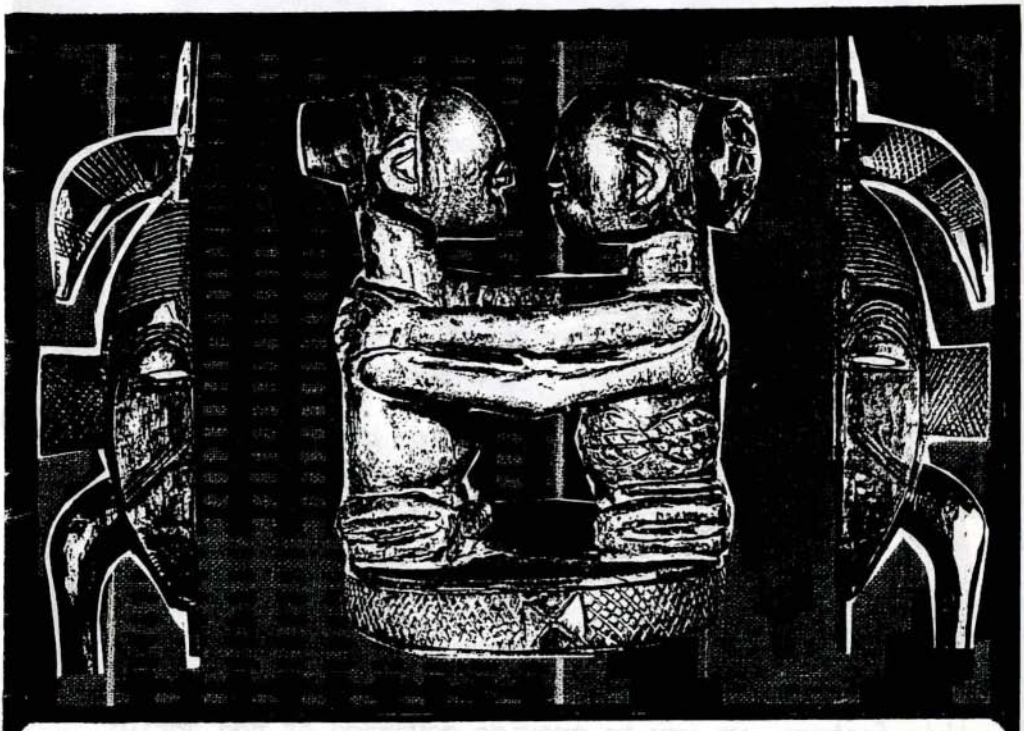

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Hor-m-akhet Speaks

In "Egypt"(the Greek-derived name for Kmt or Ta-Merry), there is a huge stone monument surrounded by sand of the body of a reclined lion with the head of a man. It is Hor-m-akhet, commonly known as the "sphinx." It was, and to some extent, still is, assumed by European so-called "Egyptologists" to have been built around 4,500 years ago during the reign of Pharoah Khafre. And it is commonly assumed that Hor-m-akhet's face depicts Khafre. In recent years, though, new interpretations of scientific evidence strongly point to a much earlier construction of this monument--anywhere from 4,500 to as many as 10,000 years earlier. We don't know how long it has been with us. We also don't **know** why our African ancestors in Kmt constructed this man-headed lion. Ancient Kemetic writings; the frequency with which we find certain themes repeated in Kemetic monuments, carvings, wall paintings, etc.; and what we know about traditional African thought in general do inform us that Hor-m-akhet is symbolic and is probably symbolic on more than one level.

One interpretation of this man-headed lion's symbolism is that the placement of the man's head over the lion's body represents the idea that we, as human beings, **should** have our animal desires and drives under the control of our human minds. In Kemetic philosophy, as in traditional philosophy in Africa generally, the idea is that proper balance should be sought between the mind and these desires and drives so that we act appropriately and in harmony with ourselves, our environments, and the communities we are a part of.

But why was the lion chosen to be the animal beneath the brother's head?--Even without the nose, the head is clearly that of an African. **Maybe** the lion's muscular body, its long canines and claws, and its mighty roar were seen to best represent the concepts of strength and power. **Maybe** the monument is saying to us that, if we do achieve, with our minds, mastery over our animal desires and drives, we will attain power and strength. And since we know that, in the traditional African value system, it is the **community**,

not the individual, that is at the center of our lives and activities, maybe we can interpret the fusing of the human head with the lion's body as symbolizing the attainment by the community(our people) of strength and power, of collective self-reliance and independence.

To seek and achieve mastery over our desires and drives is to put ourselves into a position where we can exercise discipline/self-control. As Africans in the U.S., we are especially faced with a situation by which desires and drives not only flow naturally from the flesh, but are injected into us artificially. Living in a society where capitalism has reached extreme levels of both sophistication and ruthlessness, we are encouraged to desperately want all kinds of things that we don't need and to consume things, whether we need them or not, to excess.

Like the lion, we have bodies and must feed them. But judging from the reported numbers of us who are obese; who are suffering from diabetes, high blood pressure, etc.; it's obvious that a lot of us are eating too much and/or too much of foods that are dangerous to our health. It is not only that too few of us are failing to exercise self-control. It is also, and maybe moreso, that slick advertising messages from commercial media create in us obsessive desires for big macs, baby-back ribs, fries, and other foods that are often high in fat and/or high in sugar or salt, and more dangerous to our health than nutritious--especially when consumed heavily. There are other things that contribute to our unhealthy eating habits. But the bottom line is that we need to exercise discipline over our hunger for food and recognize that much of this hunger is induced from the outside.

Connected to this hunger for food is the issue of hunger for drugs--cigarettes, alcohol, cocaine, etc. The tobacco and liquor companies target us to consume their products with no less zeal than than their counterparts in the food and food-serving industries. Craving for these drugs and indulgence in them, not only contribute further to poor physical health, but can drive us--temporarily or permanently--out of our damned minds. And with individuals among us in poor physical health and somewhere between tore up and deranged in the head, the overall condition of our commu-

nity is weakened and endangered. Instead of moving toward achievement of collective self-reliance and independence, we remain in a state of utter reliance on the very forces that have held us in bondage.

But let's take time out and get back to the lion--the actual lion. The female lion will only engage in some sex when she's in heat, which is only a matter of several consecutive days in the course of a year, unless her cubs are killed, which will trigger her going back into heat. The male lion that is accepted by a lioness in heat must be on his job two to three times per hour each day during this brief mating season. The king of beasts be whipped out. We don't know how much pleasure the lion or lioness gets out these couplings. But we do know that these animals, like all others, are having sex to continue their species. They're not just "doing the wild thang."

But lions typically don't watch television, don't lie around on the savannah listening to c.d.s, or otherwise spend time ingesting messages from commercial media. We, on the other hand--Africans living here in the States--get heavy doses of messages about sex and "sexiness." Soap operas, sitcoms, movies on the big and small screens, music videos, music c.d.s, magazines, etc. indoctrinate us with the idea that any minute we're not spending having sex or making arrangements to get some is an empty minute. Commercials use sex to talk us in to buying "goods" and "services" we don't need. In the process of all this, African males lose respect for African females, who have been reduced in their minds to vehicles for getting off sexually, and African females lose respect for themselves and judge what little worth they see themselves having by their ability to be sexually attractive. So our community is weakened by HIV/AIDS and other sexually transmitted diseases, by children who are getting insufficient or next to no parental guidance and grow to be youth who are lost, and by a situation in which males and females too often mistake sexual attraction for love and wind up ruining each other's lives.

There are those among us who like to boast about the money we "have" as a people in this country, as if it were, in itself, some kind of noteworthy achievement. In the July 7th. issue of JET Magazine, an article, "Starcom Media Day

Focuses On Multibillion-Dollar Black Consumer Market," notes the "booming African-American consumer market" [which] "was over $645 billion in buying power in 2002." The article goes on to project an $852.8 billion in 2007. But this is not necessarily good news. It is **potentially** good news. It is actually **bad news** when it is considered that we have so much buying power and are still so reliant on Europeans' government, corporations, etc. for food, health care and medical treatment, schooling, and other things that are vital to our survival.

But however much it is, money is one thing in the hands of a person who takes care of **business** and something very different in the hands of a person who merely **consumes.** Unfortunately, we have been programmed to be and think(?) like consumers.

The U.S. population as a whole has been so programmed. But because a small percentage of Europeans and their institutions own and control most of the wealth in this country and the mechanisms by which wealth is generated and Europeans here as a whole have much money and assets than we do, we can much less affor to have a consumer mentality. And because we are on the short end of the economic and financial stick and have an entire history in the U.S. of being on this short end, many of us feel a need to **show** ourselves and others that we **have** something.

This consumer mentality, combined with the competitive individualism we have been infected with, gives rise to such things as poor African parents buying designer clothes for their children and ruining their credit; African sports pros blowing money on flashy jewelry, fleets of luxury cars, walk-in closets worth of custom-tailored suits, etc., instead of putting this "disposable income" into African-run institutions that benefit African people; and other common examples of an economic shooting of ourselves in the feet. And being products of an obey-your-thirst/just-do-it culture, we lack self-control. We want what we've been programmed to want and we want it now.

If Hor-m-akhet is, in part, a message from our ancestors that we should keep our desires and drives of the flesh under the control of our minds, many of us are not only

(Continued at bootom of page 16)

FROM OTHER SOURCES

Program in San Francisco Working to Help Youth

"...Shakeel Ali [is] the program coordinator of Vision Youthz, a non-profit organization to aid inner city youth...

"Vision Youthz had its genesis as a research project that has evolved into a succussful program serving young men ages 14-19 at Log Cabin Ranch Youth Facility. The programs, Introductory Path and Community Care, intend to provide awareness for inner city youth. The goal is for the youth to reach higher education, employment, knowledge of self and overall wellbeing...

"Growing up in rough areas of San Francisco, Ali has personal knowledge of the hardships youth face in the streets...He educated himself about his Afrikan roots and Spirit connection to the Universe and has manifested his knowledge into programs for our youth.

"'I came in with earth-based knowledge from both Native American and Afrikan culture, rituals and rites of passage', Ali said.

"Every Sunday Ali, along with several Vision Youthz volunteers, drives...to La Honda, where Log Cabin Ranch is located. He coordinates and facilitates empowering workshops for the young men staying there. The workshops are based on what the youth say they are interested in. Volunteers lead workshops based on their expertise.

"From 1:30 to 5 p.m., the youth are...engaged in discussions about inner awareness, future plans and hip hop, to name a few. Recently, a workshop was held at the Ranch with an open mic session, giving the youth a chance to freestyle and share their poetry. They have even produced an album...

"The session at 3 p.m. focuses on nature connection and awareness. There are four levels. After about the year that it takes to complete all the levels, there is a rites of passage ceremony. Ali has seen at least 45 youth graduate through the rites of passage during his five years at the Ranch...

"'We're not just teaching survival skills. If you learn how to use math in school, you don't know how you're going to use it in life necessarily, but (you) have the skills and can solve problems in life', he said...

"The outdoor class is also called a Warrior Honors class. 'We're teaching them to choose their battles wisely and (that) we're in a fight to save the earth, and a true warrior only fights to protect their family, life an land...

"Tony Baldwin [is] director of the Community Care Program... Baldwin said the mentoring program was unstructured and attempted to provide youth with services without their interest or commitment...'The youth don't know that Vision Youthz is there to mentor. I brought us a more formalized structure, a supportive program involving case management', he said.

"Another addition Baldwin wants to make to the existing mentoring program is incentives for the youth to be committed. 'We award their taking care of business. The side effect of all that is you are empowering them. You are modeling their ability to self-determine their life'.

"Though Baldwin does not believe that people who don't come from the inner cities can't help, he has great difficulty supporting a corporate cultured mentor who doesn't relate to the youth...

"'...It's a challenge for those of us who have successfully navigated the obstacles of society', Baldwin said. 'The more you know, the more you owe. Ultimately, (that) is the challenge of folks: to get involved.'"

-from "It Takes a Village," pages 1 and 5, July 30 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Shortage of African Males in College: Causes and Results

"Women are considerably outpacing men in college attendance and degree attainment. In the Black community, this gap translates to more men incarcerated, more drug problems, more violence and more children growing up without their

fathers...

"'The labor market is increasingly rewarding individuals with the skills acquired in college. Weaker educational achievement among men will lead to fewer skilled workers, lower labor productivity, and a reduction in the rate of improvement in our standard of living', he[Andrew Sum, director of Northeastern University's Center for Labor Market Studies(CLMS), which conducted a survey on college attendance ...] said...

"Nearly two million more women are now attending college than men and are acquiring far more degrees. The gaps prevail for all major race/ethnic groups, age groups and states, and is projected to widen over the current decade...

"Fontaine Jefferson is a sophomore at Howard University. 'In most of my classes, it's nothing but females. Brothers aren't there because they don't care. They learned years ago that nobody cares about them and their education, so they don't care either', he told The Final Call...'I'm there because I know I have skills and talents. I left school and took a break. I was in the streets with my homies but it got to be boring. You get high, do some hustling, chase girls and then start it all over again. I don't want to be 30 years old and know that I could have done something different with my life', he said.

"'I can make more money on the streets than waiting for some college degree', said Jason Williams, a 19-year-old in Washington, D.C. He's unemployed legally, but his illegal activities net him a handsome weekly salary.

"'I dress better than the college boys, my ride(car) is better and I have more money in my pockets', he said.

"That logic, minus any regard for the police, violence or the instability of being a drug dealer, is the concern of the National Association for Equal Opportunity in Higher Education(NAFEO). The group represents the 118 Historically Black colleges and universities across America..."

-from "Women in College, Men Incarcerated," page 36, July 15 THE FINAL CALL(Chicago, IL.)

Africans in Shreveport Still Looking for Redress Four Months After Man with Cellphone Executed by Cops

"Black leaders in the city of Shreveport, La. said that they have been able to make some progress with city officials four months after an unarmed Black man was shot dead by police...

"In March, Shreveport Police officers shot Marquise Hudspeth dead following a high-speed chase. The 25-year-old local resident had pulled into the parking lot of the convenience store and began walking away from the officers. Two officers blasted away at Hudspeth, emptying eight shots in the suspect's back. Police say they mistook his shiny, metallic cell phone for a handgun and believed he was aiming it at officers when they shot him.

"However, Black community leaders, including ministers and the head of the local NAACP, argue that even if Hudspeth had pointed his cell phone at police, officers did not fire until he had begun walking away and heading into the store. The fact that all of the bullets that hit Hudspeth entered his back is proof that he was no threat, they say.

"A local police review board and the District Attorney, after examining the videotapes, ruled that the shooting was justifiable, and all three officers involved--Denver Ramsey, Michael Armstrong and Steven Hathorn--were cleared of any wrongdoing.

"Angry members of the Black community, following citywide marches and talk of a potential economic boycott, have seen their persistence begin to pay off. There are regular meetings with Mayor Keith Hightower and members of the City Council, [Editor's note: So what!] and in recent weeks, Police Chief Jim Roberts has been forced to resign. The next immediate goal, say members of a Black ministers' alliance, is the firing of the three officers involved in the shooting. Three of the seven council members are Black...

"...several White citizens of this racially divided city of over 200,000 residents say they believe the police and are tired of hearing them bashed by the Black community. They formed an ad hoc group, Back the Badge, to stand by

city police following the Hudspeth shooting. They too have held rallies and marches. Some Black residents expressed anger that Mayor Hightower attended the Back the Badge rally but was a no-show for their march for justice. [Editor's note: And?]..."

-from "Shreveport Black Community Says Justice Is Due Following Police Shooting Death," page 8A, July 17-23 JACKSON ADVOCATE(Jackson, MS.)

In Connecticut Case, Mother Wins Civil Suit Over Police Shooting of Her Son

"Emma Jones...buried a son...because a White police officer used deadly force. A jury, after hearing testimony in Ms. Jones civil lawsuit against the town[East Haven], agreed that Officer Robert Flodquist used excessive force and violated Malik Jones' civil rights. They also agreed that the town had shown a pattern of systemic racial profiling. The jury of six Whites and one Black awarded Ms. Jones $2.5 million.

"On July 12, Ms. Jones, members of the MALIK organization and the Greater New Haven Chapter of the NAACP staged a convoy demonstration that started in New Haven, where Mr. Jones was shot, and ended in East Haven.

"To the group's surprise, about 80 White residents of East Haven stood on the steps of the town's city hall and greeted the caravan with chants of 'Go home! Go home!'...

"Ms. Jones...and Scot X Esdaile, president of the New Haven NAACP chapter, said Whites were holding signs saying that Malik got what he deserved, and the crowd was shouting, 'go home, niggers'...

"Mr. Jones died on the night of April 14, 1997, when officer Flodquist pulled his car over after receiving a report of a car being driven erratically. Officer Flodquist reportedly told Mr. Jones to turn off the car. According to reports, the officer somehow believed the car would be used as a weapon against him, so he broke the car windshield and shot Mr. Jones point blank. The police and Justice Department have ruled the shooting justified.

"When Ms. Jones realized she wasn't going to get criminal charges, she pushed hard for a civil case...

"There were constant demonstrations in the seashore town of 28,189, where Whites represent 93.3 percent of the population and Blacks 1.9, according to the 2000 census. And finally the feds decided to hear the civil case.

"'This is a victory for all people. When the jury said I had proven official practice of racial profiling, that decision has broad implications. It is a decision for immigrants whose rights have been severely violated since September 11, 2001, for people of color, for the poor and downtrodden', Ms. Jones said...

"Mayor Maturo told reporters that he felt the jury had made a 'mistake'. Other East Haven officials said the $2.5 million award was the result of a 'run away jury' that did not listen to the instructions from the court. The mayor said they would appeal...

"Officer Flodquist...has been promoted to sergeant and is the police department spokesman..."

-from "Connecticut Mother Fights Racist Police Abuse," pages 7 and 33, July 29 THE FINAL CALL

The Bush Visit to Africa: A Report from Senegal

..."George Bush...arrived this morning at 7:20 and left at 1:30 p.m. Let me share with you what we have been through since last week.

"1) More than 1,500 persons were arrested and put in jail between Thursday and Monday. 2)The US Army's planes are flying day and night over Dakar. 3)About 700 security people came from the U.S. for Bush's security..., with their dogs and cars. Senegalese security forces were not allowed to come near the U.S. president. 4) All trees in places where Bush will pass have been cut. Some of them are more than 100 years old. 5) All roads going downtown were close from Monday night to Tuesday at 3 p.m. This means that we could obliged to stay at home. 6) National high school exams that started on Monday are postponed until Wednesday.

"Bush's visit to Goree Island[a small island facing Dakar where, in the 15th to 19th centuries, enslaved Africans were kept for shipment to the Americas] is another story...

"Bill, Hillary and Chelsea Clinton and, before them, Nelson Mandela, the Pope and many other distinguished guests and ordinary tourists visited it without bothering the islanders. But for 'security reasons' this time, the local population was chased out of their houses from 5 a.m. to noon. They were forced by the American security to leave their houses and leave everything open, including their wardrobes, to be searched by special dogs brought from the U.S. The ferry that links the island to Dakar was stopped and offices and businesses closed for the day...

"Not only did Bush not want to be with Senegalese people, but he did not want to use our things. He brought his own armchairs, and of course his own cars and meals and drinks. He came with his own journalists, and ours were forbidden inside the airport and in places he was visiting.

"Our president was not allowed to make a speech. Only Bush spoke when he was in Goree..."

-from "Bush's Visit Designed to Humiliate Senegal," pages 1 and 10, July 16 SAN FRANCISCO BAY VIEW

COMMUNITY NEWS

Harambee Afrikan Cultural Organization Awards Program

We held our annual Harambee Afrikan Cultural Organization Awards Program here at the state prison in Lincoln on July 26th. Unfortunately, the Harambee Afrikan Cultural Organization group at the Tecumseh joint held their awards program on the same day and at the same time. Neither program got a good turn-out, numbers-wise, from the outside. At our program, we made an award presentation to the Aframerican Bookstore in Omaha. Dr. Dennis Edwards, a family advocacy outreach manager at the Family Advocacy Clinic at Offut Air Force Base, accepted the certificate on behalf of the

bookstore. We selected the bookstore, which is run by Marshall Taylor and Annette Green Taylor, both for its prompt and dependable service to our organization and for its service to the African community in Omaha. Not only do Marshall and Annette provide a valuable service to the community by procuring and keeping on hand books and tapes and so forth that have nutriment for African minds, but put on and give space for programs such as: book clubs, study and discussion groups, Kwanzaa, etc.

We also gave recognition to two brothers who are locked up in here with us, Ed Greer, who is a member of our organization, and "'toon" Hawkins, who is not yet a member but has been attending our meetings consistently. We presented Brother Greer with a certificate of appreciation for the time and energy he has spent on the yard, helping Brothers, in and outside of the organization, deal with conflicts with guards or other prisoners, the stresses associated with deaths or sickness of loved ones on the outside, etc. Ed is in his mid-fifties and has spent a large portion of his life locked up. He's used the last few years of his life to point himself in a positive and African-centered direction. Brother Greer was released from the joint a few days following our awards program. We hope he will continue to move in a positive direction on the outside and never return to this or any other joint.

Brother Hawkins is in his twenties. We felt it was appropriate to give him props because of the interest and enthusiasm with which he participates in our meetings, the time he spends reading and studying, and the positive manner in which he conducts himself on the yard. We look forward to 'toon joining our membership and stepping up to a position of greater responsibility.

In addition to the presentation of awards, we also gave recognition to our outgoing Central Committee and installed the incoming Central Committee. With the exception of two new Central Committee members--Thawabu as Eleto(Administrative Chairman) and Ed Greer as Akewi(Librarian)--the incoming committee is comprised of the same Brothers as was the outgoing committee. Brothers Thawabu and Greer had been appointed and approved by a vote of the membership

almost a month prior to the Awards Program. But around a week after Brother Greer had taken on his duties as Akewi, he was notified that several months of "good time" were being returned to him. It was this return of "good time" which enabled our Brother to leave the prison.

In view of the fact that we giving an award for community service to a bookstore, we scheduled book reports as a part of our program. One of the two reports that were given was by Thawabu. His presentation was not so much a report on a book but a presentation inspired by one; namely, Walter Rodney's HOW EUROPE UNDERDEVELOPED AFRICA. In his presentation, Thawabu spoke of some of the issues Rodney raised with respect to Africa and drew some parallels between those issues and ones we are dealing with as Africans here in the U.S. We share with you a couple of passages from Thawabu's presentation.

"If we, the Afrikan people of the world, do not use our minds, our bodies, and our resources to improve the quality of life for our people, who do we expect is going to do that job for us? Do we realistically expect that the U.S. government and the state and local governments will put forward effective programs to reverse the miseducation and entrenched poverty among our people?...

"Now I know that some of us Afrikans born in the United States do not recognize much of a kinship with Afrikans in the motherland. But that is a mistake. It is foolish and shortsighted for any Afrikan born in America to think uncaringly about Afrika...

"Afrikan people need to understand that the same oppressor who captured, enslaved and tortured our bodies in the past is the one we face today...Today, instead of using chains on our bodies, the enemy goes after our minds and the minds of our children. He uses the television, the newspapers and magazines, and the school system. He uses these things to pump our heads full of lies, artificial 'needs', and materialistic desires...And while we are bombarded by the media blitz and mesmerized by what we see and hear, that same oppressor who stole us out of Mother Afrika is still sneaking in and out of there, steadily bringing out uranium, gold, diamonds, coffee, cocoa, and other resources that

make Mother Afrika the crown jewel of the planet earth. ..."

[Toward the end of his presentation, Thawabu quotes two passages from Rodney's book:

The question as to who and what is responsible for the African underdevelopment can be answered at two levels. Firstly, the answer is that the operation of the imperialist system bears major responsibility for African economic retardation by draining African wealth and by making it impossible to develop more rapidly the resources of the continent. Secondly, one has to deal with those who manipulated the system and those who are either agents or unwitting accomplices of the said system. The capitalists of Western Europe were the ones who actively extended their exploitation from inside Europe to cover the whole of Africa. In recent times, they were joined, and to some extent replaced, by the capitalists from the United States; and for many years now even the workers of those metropolitan countries have benefitted from the exploitation and underdevelopment of Africa...None of these remarks are intended to remove the ultimate responsibility for development from the shoulders of Africans. Not only are there African accomplices inside the imperialist system, but every African has a responsibility to understand the system and work for its overthrow.]

"We have some divisiveness and some class issues to negotiate. But we can and we will overcome these...contradictions and form a vanguard to lift our people up. We just have to be committed--utterly and totally--and learn from mistakes of the past. If we do not do the job, who will?"

We thank Thawabu for the enlightment he laid on us; Brother Preacher, for his book report and for handling the award presentations; Mike Carr, for serving as master of ceremonies; Les Wagner, for leading the incoming Central Committee in their pledge of office; Brothers Edwards, Hayes, and Gaines, for coming down from Omaha to participate in our program; and the rest of the crew, for helping to make the program a positive experience.

-Editor

BACK IN TIME

In the year 1062, the Almoravide hordes under the leadership of Abu Bekr began an invasion of Ghana; but the task was not an easy one, since they did not reach the gates of Kumbi [the capital] *until 1067. For ten years, first under the Emperor Bassi and finally under his successor Tunka Menin, the people of Ghana put up a magnificent resistance; but the city fell to the invaders in 1077. The Almoravide conquerors compelled the Ghanaians to submit to Islam and to pay them tribute and taxes; and those who resisted were massacred. When Abu Bekr died in 1087, the Almoravide organization in the Sudan disintegrated. Surviving members of the Soninke ruling class tried to restore the Empire of Ghana, but they met with no success. The kingdoms of Mali, Songhay, and Tekrur had been parts of the Ghanaian dominions, and these states now declared themselves as independent...*

The new state of Mali was established by the Mandinka(or Mandingo) people, whose capital city, Kangaba, was located on the Niger River, about 250 miles south of Kumbi. The first great rule of Mali was King Sundiata, who ascended the throne in the year 1230...He gained control of the salt an gold trade that had in times past been monopolize by Ghana; and...he promulgated a great program of agricultural expansion. He turned many of his soldiers into farmers. The rich soil was planted with cotton, peanuts, grains, and a variety of other crops. The soldier farmers were also trained in the raising of poultry and cattle. With an adequate food supply assured, the foundations of the empire were greatly strengthened.

.....

The University of Sankore in Timbuktu enjoyed high prestige as a seat of higher education during the reign of Askia the Great of the Songhay Empire, in the sixteenth century... In the middle of the sixteenth century a large and learned society of literari flourished in Timbuktu; and in addition the city was filled by numerous Sudanese students, eager in their pursuit of knowledge and virtue. The most scholarly and celebrated professors established schools, where they lectured to bodies of students ...

SOURCE: INTRODUCTION TO AFRICAN CIVILIZATIONS by John G. Jackson

ANNOUNCEMENTS

The state prison chapter of the Harambee Afrikan Cultural Organization in Lincoln will be meeting on the following dates in August, September, and October. August: 9(Sat.), 12(Tue.), 23(Sat.), 26(Tue.); September: 6(Sat.), 9(Tue.), 20(Sat.), 23(Tue.); October: 4(Sat.), 7(Tue.), 18(Sat.), 21(Tue.). Our Saturday meetings are from 1 to 3 p.m. and our Tuesday meetings are from 6-8 p.m. For more information, call (402) 479-3379 or write to the Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE. 68542-2500.

The National Conference of Black Lawyers...will host its 35th Annual Meeting and Conference at the Kellog Conference Center, Gallaudet University, Washington, D.C. October 10th-12th. Highlights of the conference are:

A Town Hall meeting on Friday, October 10, where panelists will join the audience in an open forum on "Roadblocks to Reentry - How Imprisonment Continues to Impact After Release."

On Saturday, October 11, there will be a plenary session and workshop: "A Uniform Approach to Indigenous People's Land Rights." This will be a discussion and workshop on creating a model code for the redistribution of land seized by settler colonists as it examines the redistribution of land as a reparations issue...[and] there will be two workshops where hands-on information and how-to knowledge from attorneys, expert witnesses and clients will be shared with attorneys and legal workers to assist them in providing services to those who have been wrongfully convicted...For registration/additional information, contact Gilda Sherrod-Ali at (202) 399-1100 ext. 102 or Brian Roberts at (202) 543-9577 ext. 13. Or visit our web site at www.NCBL.org

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COMMENTARY

not hearing this message but are building our own "sphinx." Its poor head is held to the sand by the crushing weight of a thrashing lion's body that is **out of control.**

-Editor

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Mike Carr

Olotu Eko(Education Chairman) - Chuma Akinlowan

Eleto(Administrative Chairman) - Thawabu(Nate Deckard)

Akapo(Treasurer) - Jonathan "Preacher" Bolden

Akowe(Secretary) - Todd Adams

Akewi(Librarian) - unfilled

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa